DOCUMENT RESUME

ED 179 675 UD 020 057

TITLE	The Black Community, Dioceses and Diocesan School Systems.
INSTITUTION	Dayton Univ., Ohio. Office of Educational Services.
SPONS AGENCY	National Office for Black Catholics, Washington, D.C.
PUB DATE	Feb 79
NOTE	32p.; Not available in paper copy due to institution's restriction
EDRS PRICE	MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	Black Community; *Blacks; *Catholics; *Catholic Schools; Consolidated Schools; *Outreach Programs; *School Closing; *Surveys

ABSTRACT

At the request of the National Office for Black Catholics, the University of Dayton recently conducted two surveys of Catholic dioceses and diocesan school systems which have significant numbers of black Catholics and black non-Catholics. The diocesan survey attempted to assess the involvement of the dioceses with blacks, the participation of blacks in diocesan activities, and types of programs designed, directly or indirectly, for blacks. The school survey attempted to assess, similarly, the involvement of diocesan school systems with blacks and black participation in the school systems, as well as the processes being employed to close or consolidate schools in black communities. Of sixty dioceses contacted for each survey, 23 responded to the former and 47 to the latter. Data from these responses are presented in this report. A copy of the first survey is included with enumerated responses to questions regarding black parishes, blacks employed in religious and non-religious positions, black representation on diocesan committees, recruitment of blacks for religious vocations, and community outreach programs. The second survey is also attached, with data enumerated on Catholic school closings, racial composition of areas in which schools have closed or consolidated, reasons for closings, and current black enrollment in Catholic schools. (GC)

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THE BLACK COMMUNITY, DIOCESES AND DIOCESAN SCHOOL SYSTEMS

Prepared for:

National Office for Black Catholics
Washington, D.C.

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Cyprian Lamar Rowe
Nat. Office for Black Catholics

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)"

Prepared by:

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NATIONAL INSTITUTE OF EDUCATION

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February, 1979

UNIVERSITY OF DAYTON
DAYTON, OHIO 45469

SCHOOL OF EDUCATION

OFFICE OF
EDUCATIONAL SERVICES

February, 1979

LETTER OF TRANSMITTAL

Brother Cyprian Rowe, S.M.S.
Executive Director
National Office for
Black Catholics
Washington, D.C. 20005

Dear Brother Rowe:

The University of Dayton's Office of Educational Services is pleased to submit this study of the apostolate of the Church in the Black Community.

The study was conducted at the request of the National Office to provide information about the involvement of Blacks in dioceses and diocesan school systems and the involvement of dioceses and diocesan school systems in the Black Community.

It is my hope that the National office and the National Conference on the Apostolate of the Church in the Black Community will find this information useful.

The diocesan officials who comoleted the surveys are to be thanked for their time and cooperation.

The reader is cautioned to see this report as a resource. It does not represent policies of the National Office or any other agency.

Sincerely,

John O. Geiger, Ph.D.
Director

JOG:jb

NATIONAL OFFICE FOR
BLACK CATHOLICS

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I. INTRODUCTION

Information can serve as a prelude and guide to action. If Blacks are to lead the church in its apostolate to the Black community, they need to know what the present situation is. On the other hand, if the Church is to respond to the Black community, it needs to know what it is doing or not doing.

This study is an attempt to begin to compile the information which will facilitate the taking of action. It endeavors to better establish what dioceses and diocesan school systems are doing in the Black community and the personnel who are involved in this effort.

The study should not be seen as a finished product. It is not. First of all, it represents only those dioceses and school systems which have significant numbers of Blacks and Black Catholics living in their districts. Secondly, not all dioceses and school systems with significant numbers of Blacks have completed and returned the surveys. Most importantly, it is not a finished product because it is a resource document to be used for study, planning and action.

II. STUDY DESIGN

The purpose of the study was to develop information about what was happening in those dioceses and diocesan school systems which have the most significant number of Black Catholics and Black non-Catholics. The Josephite Pastoral Center's Statistical Profile of Black Catholics (Washington, D.C., 1976) was used to select the dioceses.

From the tables presented in the Profile, some sixty dioceses were selected. Those dioceses with the largest number and/or percentage

of Black Catholics were used in the study. It was felt that it was important, at least initially, to assess the situation in these dioceses before looking at areas where the Black population does not represent significant numbers.

The process began when Brother Joseph Davis, past Executive Director of the National Office for Black Catholics, developed a list of issues that needed to be addressed. The Office of Educational Services, along with Brother Davis, developed two surveys. The first consisted of forty-two items and was designed to be completed by a representative of a diocese. (See pages 12-18 for a copy of this survey.) The second survey was designed to be completed by diocesan school officials. This survey contained nineteen questions. (See pages 24-25 for a copy of this survey.)

The surveys were field-tested in three dioceses to see if the information requested was available and to assess the clarity of the questions. On the basis of the results of the field-tests, the surveys were revised and sent to sixty dioceses and diocesan school systems.

III. DIOCESAN SURVEYS

Introduction

Out of the sixty surveys sent to dioceses in the country, twenty-three (38.3%) were completed and returned in time for inclusion in this report.* The dioceses from which surveys were received are:

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* The Office of Educational Services is continuing the process of collection and analyzing the surveys which are being returned late. The results will be made available to the National Office.

Alexandria, LA	Detroit, MI	Rochester, NY
Baton Rouge, LA	Greensburg, PA	Rockville Centre, NY
Birmingham, AL	Galveston-Houston, TX	San Diego, CA
Camden, NJ	Los Angeles, CA	San Francisco, CA
Charlotte, NC	Memphis, TN	Savannah, GA
Cincinnati, OH	Oakland, CA	Springfield, MA
Cleveland, OH	Oklahoma City, OK	Washington, D.C.
Dallas, TX	Raleigh, NC	

The following table presents the regions** and number of dioceses responding:

New England - 1	East South Central - 2
Mid Atlantic - 4	West South Central - 5
South Atlantic - 4	Pacific - 4
East North Central - 3	

A copy of the survey with the overall results for the twenty-three dioceses is presented on pages 12-18.***

**The regions correspond to those used in the Catholic Directory, 1978.

***Results for each diocese arranged by region have been made available to the National Office. Due to the number of pages it was not possible to include them in this report.

Results

The survey attempts to assess the following three areas:

1. The involvement of dioceses with Blacks and Black Catholics.
2. The involvement of Blacks and Black Catholics in dioceses.
3. Types of programs the dioceses are operating which are designed directly or indirectly for Blacks.

In the estimation of the officials completing the survey, there are approximately 240 parishes in the twenty-three dioceses which are being operated in areas where at least 60% of the population is Black. This figure means that approximately 8% of the parishes in these dioceses are in predominantly Black areas. Of the 240 parishes, at least 47.5% (114) are being subsidized by the dioceses.

In the twenty-three dioceses, about seven predominantly Black parishes have closed or consolidated. The major reason given for these closings is a declining Catholic population in the parishes. All other reasons rank far behind.

None of the dioceses indicated they use printed guidelines in closing or consolidating parishes. They are evenly split on whether parishes can be closed or consolidated without the agreement of the parish council (eight said yes and eight said no). Most of the diocesan officials could not respond to the question of who has initiated the process of closing or consolidation. Those that could were evenly split between parish councils, pastors, and religious orders. Only one diocese indicates the bishop has initiated the process.

Another series of questions attempts to ascertain the number of persons involved in the Black apostolate. The twenty-three dioceses indicate there are approximately 391 priests involved in the Black

Apostolate. This represents approximately 3.7% of the total number of priests in these dioceses (estimated at approximately 10,650). The dioceses estimate that 259 (66.2%) of these priests are diocesan. That is, approximately 4.3% of the diocesan priests (estimated at 5,990) in these dioceses are working in the Black Apostolate. The responding dioceses estimate that there are approximately 669 religious sisters and sixty-seven religious brothers working in the Black Apostolate. These figures mean approximately 3.5% of all the sisters and 4.4% of all the brothers working in the dioceses are working in the Black Apostolate.

When asked about the numbers of Blacks who work full-time for the dioceses, it is clear that there is a general lack of information. The following table highlights the number of Blacks employed in various jobs. The third column lists the number of dioceses (out of the twenty-three) that were able to respond to the question.

Type of Job	Number of Blacks Employed	Number of Dioceses Responding
Clerical	95	16
Maintenance	134	15
Administrative	37	16

But whereas at least seven of the dioceses were unable to respond to questions regarding these specific jobs, all but one diocese was able to indicate the number of Black priests serving in the dioceses. The dioceses estimate there are fifty Black priests serving in the twenty-two dioceses. This figure means that about 0.5% of the priests serving in these dioceses are Black. The dioceses also seem to have information on the number of permanent Black deacons. The twenty-

three dioceses estimate there are sixty. This figure means that almost 15% of the permanent deacons (estimated at about 410) are Black. The number and percent of Black brothers and sisters in the twenty-three dioceses is harder to estimate since eight of the dioceses were unable to indicate the number of Black brothers, and five the number of Black sisters. But of those responding, it was estimated there are thirteen Black brothers--1.4% of 906 brothers in the fifteen dioceses. It was estimated that there were 109 Black religious sisters--0.08% of 14,137 sisters estimated to be in the eighteen dioceses.

Eighteen of the twenty-three dioceses indicate that they actively recruit Blacks for the priesthood and religious vocations. It was the conclusion of nine of the diocesan officials completing the surveys that the percentage of Black lay leaders was higher than the percentage of Black Catholics in the dioceses, six thought it about the same and eight thought it lower. This would seem to indicate that there is either a great variance in perception or variance in the percentage of Black leadership from one diocese to another.

A large part of the diocesan survey deals with programs the dioceses are operating which represent outreach into the Black community. Eight of the dioceses indicate they are maintaining family-centered programs in predominantly Black parishes. Most frequently mentioned are "Family Life" programs and Marriage Encounters. It does not appear from the responses that these programs vary significantly from the types of programs to be found in predominantly white parishes.

The survey also attempts to identify the various offices the dioceses have established for work in the Black community. The most

frequently identified is the Social Action Office. Fourteen of the dioceses do, however, have offices with "b ck" specifically in the title. These are either the Black Secretariat (3), Black Ministries Office (4), Black Catholic Caucus (5) or Vicar for Black Catholics (2).

An attempt was also made to determine the number of Blacks serving on diocesan committees. For the dioceses that have the information available (and most of them do), the following table presents the name of the committee and the percent of dioceses that have some Black representation on the committees.

Name of Committee	% of Dioceses With Black Representation on Committee
Council of the Laity	73
Permanent Dioconate	67
Social Action	67
Lay & Pastoral Ministry	59
Worship/Liturgy	38
Youth	38
Family Life	35
Vocations	30
Ecumenical & Interfaith	29
Aging & Retired	26

Sixteen of the dioceses also indicated they have pastoral councils and that there are a total of thirty-two Blacks serving on these councils.

The survey also attempted to gather information about Catholic Charities and the Black community. The results indicate that the percentage of funds going into the Black community is roughly equivalent to the percentage of services used. Thirteen of twenty dioceses re-

sponding indicated that 25% or less of the people who use the services of Catholic Charities are Black. Twelve of these dioceses indicated that 25% or less of Catholic Charities' funds go to the Black clients. The types of services sponsored by Catholic Charities which are being used most by the Black community are: individual and family counseling, adoption services, child care institutions and the providing of food and maternity services.

Twelve of the dioceses indicated they operate programs geared exclusively to Black Catholics. In the opinion of the diocesan officials, the types of programs which have been most successful are: Black Secretariats, diocesan and school subsidies, financial aid to Black students, programs for community action, family life and neighborhood development. Fewer dioceses have undertaken efforts in liturgy than in other types of programs. Only six of the twenty-three dioceses indicate their liturgical commission office has undertaken programs specifically designed for Black Catholics. These programs have included workshops on Black prayer and music, and liturgies employing Black music and art. Only two of the dioceses indicated these programs are on-going.

Thirteen of the twenty-three dioceses indicate they have worked with the National Office for Black Catholics. The type of work most frequently mentioned is workshops for white priests, Black parishes and parish councils, seminarians, teachers and liturgy. Also mentioned are the Black sisters meeting, vocational promotions and an Institute for Black Catholics.

The survey also attempted to determine the number of dioceses which have published official positions and taken action on issues related to the Black community. The responses to these questions

are presented below:

Issue	Number of Dioceses that have Published a Position (out of 23)	Number of Dioceses which have taken Official Action (out of 23)
Jobs/unemployment	9	9
Housing	10	14
Red Lining	3	4
School Desegregation	14	15
Community Organizations	5	7
Neighborhood Rehabilitation	6	8

Several dioceses also indicate they have published official positions on inner city ministry, J.P. Stevens and racism.

Ten of the dioceses indicate they co-operate on projects with predominantly Black Protestant churches. Most frequently mentioned of these types of activities were the participation of priests in ministerial associations, annual ecumenical services and joint sponsorship of social community projects.

Nine of the dioceses respond that they do offer programs designed specifically for Black youth. Most frequently mentioned are retreats, Catholic Youth Organization, Confraternity of Christian Doctrine programs and parish oriented convocation programs.

Nine of the dioceses indicate they have undertaken special programs in Evangelization in the Black community (ten indicate they have not and two did not know). When asked for the factors which will most critically affect the success of diocesan evangelization efforts in the Black community in descending order of importance

the dioceses listed:

Clergy and Religious Shortages

Finances

Lack of Effective Programs with Non-Catholic Black Community

Lack of Overall Defined Diocesan Strategy

The other possible reasons fall considerably behind these four. Two reasons--opposition of clergy/religion and opposition of Catholic laity--were not seen as factors by any of the dioceses.

Conclusion

Since there is no data from previous years with which to compare these findings, it is not possible to say if there has been growth in Black involvement in the Church and the Church's response to the Black community. It is possible, however, to examine the results presented here on the twenty-three dioceses in light of the statistical figures presented in the Statistical Profile of Black Catholics. The statistics presented in that report indicate that the Black Catholic population in the twenty-three dioceses equals approximately 305,000 or 2.9% of the total Catholic population. If that percentage is still relatively accurate (the report was published in 1976), then at least it is possible to compare some of the figures presented in this report with the overall percentage of Black Catholics in the twenty-three dioceses. For instance, the percent of priests in the Black Apostolate is 3.7. The percent of sisters is 3.5. On the other hand, in the dioceses responding, less than 1% of the priests were Black, despite the fact that eighteen of the twenty-three dioceses indicated they actively recruit Blacks for the priesthood.

But putting these figures aside, the overall results would seem to indicate that there is an awareness of the real involvement of Blacks in the Church. And though no common strategy arises from these findings, it does seem the Church (at least in most of these dioceses) is responding. But, at the same time, there seem to be "gaps" in that response.

IV. OVERALL RESULTS OF SURVEY OF DIOCESES

The following seven pages present a copy of the survey and the overall results. The actual figures are presented in the spaces provided. Where N/A is indicated it means that some diocesan officials indicated the information was Not Available. The number in front of N/A indicates the number of dioceses.

OVERALL RESULTS OF
NATIONAL OFFICE FOR BLACK CATHOLICS
SURVEY OF DIOCESES

1. Please indicate in the space provided the approximate number of parishes in your diocese which are predominatly Black (i.e. 60% or higher of the total population is Black.) 240

2. Please indicate the number of predominantly Black parishes which are subsidized by the diocese. 114 (2 N/A)

3. Please indicate the number of predominantly Black parishes which have closed or consolidated in your diocese in the last five years. 7 (1 N/A)

4. Please indicate in descending order of importance (1, 2 and 3) the three factors you feel most affect the decision to close or consolidate a parish.

RANKED

4.26 Increasing parish debt

4.04 Lack of clergy to fill parish positions

4.26 Deterioration of physical plant

3.30 Declining Catholic population in parish

____ Other (Please specify _____)

5. Does the diocese have a printed set of guidelines for explaining the process employed in parish consolidation and closing?

0 Yes 21 No 2 N/A

6. Can a parish be closed or consolidated in the diocese without the agreement of the parish council?

8 Yes 8 No 7 N/A

7. The process of closing or consolidating a parish has most frequently been initiated by (please check only one)

NUMBER OF TIMES CHECKED

2 Parish councils

1 Bishop, Archbishop or Cardinal

2 Pastor

2 Religious Order

2 Other (Please specify _____)

14 N/A

8. Please indicate the number of priests involved in the Black Apostolate (e.g. priests working in predominantly Black parishes, Black Youth Ministry, Catholic Charities Programs in Black areas, etc.) 391 (1 N/A)

9. Of the priests involved in the Black Apostolate, please indicate the number who are diocesan priests. 259 ____

10. Please indicate the number of religious sisters who are in the Black Apostolate. 669 (1 N/A)

11. Please indicate the number of religious brothers who are in the Black Apostolate. 67 (3 N/A)

12. Please indicate the number of lay Blacks who are full-time employees of the diocese (as distinguished from people employed directly by parishes and schools)

in clerical jobs. 95 (7 N/A)

in maintenance jobs. 134 (8 N/A)

in administrative jobs (professional). 37 (7 N/A)

13. Please indicate the number of:

Black Priests who serve in the diocese. 50 (1 N/A)

Black Priests who are diocesan. 25 (1 N/A)

Black religious Brothers. 13 (8 N/A)

Black religious Sisters. 109 (5 N/A)

Black Permanent Deacons. 60 (1 N/A)

14. The diocese actively recruits Blacks for the priesthood and/or religious vocations.

18 Yes 2 No 3 Don't know

15. In your estimation, the percentage of Black lay leaders/ministers is (please check one) NUMBER OF TIMES CHECKED

9 Higher than the percentage of Black Catholics in the diocese.

6 About the same as the percentage of Black Catholics in the diocese.

8 Lower than the percentage of Black Catholics in the diocese.

16. The diocese maintains family centered programs in predominantly Black parishes.

8 Yes 7 No 8 Don't know (If no or don't know, go to #18)

↓

17. Please list the type of family-centered programs below:

Family Life programs; Marriage Encounters and marriage preparation; programs on parenting, programs for foster care, unwed mothers and adoption.

18. Please check any of the following which your diocese has:

NUMBER OF TIMES CHECKED	
4	Vicar for Urban Affairs
3	Black Secretariat
4	Black Ministries Office
11	Social Action Office
5	Black Catholic Caucas
2	Urban Apostolate Office/Committee
8	Other (Please specify Vicar for Black Catholics, etc.)

19. Please check any diocesan committees on the list below which presently have Black members. If your diocese does not have such a committee, please indicate this by placing an N.C. (no committee) in the space provided.

PERCENT OF TIMES BLACKS ON COMMITTEE	
73	Council of the Laity
26	Aging and Retired
29	Ecumenical and Interfaith Council
59	Lay and Pastoral Ministry
35	Family Life
67	Permanent Dioconate
57	Social Action
30	Vocations
38	Worship/Liturgy
38	Youth
	Other (Please specify)

20. Does your diocese have a Diocesan Pastoral Council?

16 Yes 7 No (if no, go to #22)

↓

21. Please indicate the number of Blacks on the Diocesan Pastoral Council. 32

22. Approximately what percentage of the people who use the services provided by Catholic Charities in your diocese are Black?

NUMBER OF DIOCESES CHECKING

6 less than 10%

7 11% to 25%

3 26% to 50%

3 51% to 75%

1 over 76%

3 Dioceses said information was N/A

23. Approximately what percentage of the Catholic Charities' funds goes to this group (the Black clients)?

6 less than 10%

6 11% to 25%

2 26% to 50%

3 51% to 75%

1 over 76%

5 Dioceses said information was N/A

24. Please list in order of use the four types of services provided by Catholic Charities which have the highest percentage of Black clients.

1. Emergency assistance in food, housing, paying utility & medical costs, employment
2. Individual and family counseling
3. Maternity and unwed mother services
4. Infant and child care institutions/Foster care & adoption

25. Please indicate the approximate number of Black Catholics who participate in the diocesan Call to Action Program. 476

26. Please indicate the approximate number of Black Catholics who are presently in lay leadership/pastoral ministry programs. 721

27. Are any programs exclusively geared to Black Catholics funded by the diocese?

12 Yes 9 No (if no, go to #29) 2 N/A

↓

28. Please list the best three programs (in your opinion) funded by the diocese specifically aimed at Black Catholics.

	Type of Program	Approximate number of Black Catholics using Program
1.	Subsidy of schools in Black community	N/A
2.	Subsidy of parishes in Black community	N/A
3.	Black Secretariat	N/A

29. Has the diocesan liturgical commission office undertaken any programs specifically designed for Black Catholics?

6 Yes 13 No 4 Don't know (If no or don't know go to #31)

30. Briefly explain the nature of the programs.

31. Does the liturgical commission have any on-going program or processes regarding liturgies designed for Black Catholics?

2 Yes 17 No 4 Don't know

32. Has the diocese worked with the National Office for Black Catholics (N.O.B.C.)?

13 Yes 5 No 5 Don't know (If no or don't know, go to #3

33. Please list the programs that the diocese and the N.O.B.C. have worked on together. (Please include approximate dates.)

	Program Title	Year
1.	Workshops for priests, seminarians, teachers & par[illegible] councils,	72-78
2.	Afro-American liturgy, worship and musi[illegible]	[illegible]-78
3.	Annual collections/vocations programs	ongoing

34. Please check any of the issues below on which the diocese has published an official public position statement.

NUMBER OF TIMES CHECKED

9 jobs/unemployment
10 housing
3 red lining
14 school desegregation
5 community organizations
6 neighborhood rehabilitation
4 other (Please specify _____)

35. Please check any of the issues below on which the diocese has officially taken any action.

NUMBER OF TIMES CHECKED

9 jobs/unemployment

14 housing

4 red lining

15 school desegregation

7 community organizations

8 neighborhood rehabilitation

2 other (Please specify _____)

36. Does the diocese co-operate on projects of any sort with predominantly Black Protestant Churches?

10 Yes 7 No 6 Don't know

37. CHECK AS MANY AS APPLY:

Which of the following ecumenical relationships does the diocese engage in with predominantly Black Non-Catholic Churches?

NUMBER OF TIMES CHECKED

7 on-going dialogue

4 pulpit exchange

17 priests participate in ministerial associations

14 annual ecumenical services

9 joint sponsorship of a social community project

2 frequent non-eucharistic worship services/prayer services

2 Other (Please specify State-wide groups; community organizations)

38. Does the diocese presently offer any programs designed specifically for Black Youth?

9 Yes 12 No 2 Don't know (If no or don't know, go to #40)

39. Please list types of programs designed specifically for Black youth in your diocese.

	Type of Program	Funding	Approximate number of Black Youth Who Participate
1.	Retreat program	N/A	N/A
2.	CCD and CYO	N/A	N/A
3.	"Search" project	N/A	N/A

40. Has the diocese undertaken any special programs in Evangelization in the Black community?

9 Yes 10 No 2 Don't know

41. Please indicate in descending order (1, 2, 3 and 4) the four factors which will most critically affect the success of the diocese's evangelization efforts in predominantly Black areas.

RANKED

4.36 resistance from other churches

4.45 attractiveness of other churches

5.00 opposition of clergy/religious

4.77 declining number of parishes in predominantly Black areas

4.59 declining number of Catholic schools in predominantly Black areas

4.59 general declining church attendance

4.09 lack of overall defined diocesan strategy

3.95 lack of effective programs with non-Catholic Black community

3.81 finances

3.77 clergy & religious shortages

4.36 overwhelming needs of Catholics/parishes

5.00 opposition of Catholic laity

____ other (Please specify _____)

V. DIOCESAN SUPERINTENDENTS' SURVEY

Introduction

Using the method of selection indicated in section II of this report, surveys were sent to sixty Catholic school superintendents in this country. Of this number, forty-seven (78.3%) chose to complete and return the survey in time for inclusion in this report.* The diocesan school offices from which a completed survey was received are:

Albequerque, NM
Alexandria-Shreveport, LA
Arlington, VA
Atlanta, GA
Baltimore, MD
Baton Rouge, LA
Beaumont, TX
Belleville, IL
Birmingham, AL
Brooklyn, NY
Camden, NJ
Charlotte, NC
Cincinnati, OH
Cleveland, OH
Dallas, TX
Des Moines, IA
Detroit, MI
Fall River, MA
Fresno, CA
Gary, IN
Hartford, CT
Houston, TX
Indianapolis, IN
Kansas City, KS
Kansas City, MO
Kodiak, AK
Little Rock, AR
Louisville, KY
Milwaukee, WI
Newark, NJ
New York, NY
Oklahoma City, OK
Pensacola, FL
Philadelphia, PA
Pittsburgh, PA
Raleigh, NC
Rochester, NY
Rockville Centre, NY
Sacramento, CA
San Diego, CA
San Francisco, CA
Savannah, GA
Seattle, WA
Springfield, MA
St. Louis, MO
St. Paul, Minneapolis, MN
Washington, D.C.

The following table presents the regions and number of dioceses responding accordingly:

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*Undoubtedly, the shorter nature of this survey accounts for the larger number of returns from the superintendents than the dioceses.

New England - 3
Mid Atlantic - 8
South Atlantic - 8
East North Central - 7
East South Central - 2
West North Central - 5
West South Central - 7
Mountain - 1
Pacific - 6

The survey attempts to assess three basic areas:

A. The involvement of Blacks and Black Catholics in diocesan school systems.

B. The involvement of diocesan schools with Blacks and Black Catholics.

C. Since school closings and consolidations have occurred in the Black community, the processes being employed to close or consolidate schools.

Results

In the forty-four dioceses which responded to the first item, there are an estimated 279 schools operating in areas where 60 percent or higher of the population is Black. This figure represents 8.4 percent out of the total of approximately 3,315 schools. At least one hundred and fifty-two (54.5%) of these schools in predominantly black areas are being wholly or partially subsidized by the dioceses. The amount of subsidy for these schools totaled $7,402,267 for the 1977-78 school year. That figure averages out to over $48,000 per school.

The responding dioceses indicate there are approximately 110,787 Black elementary students and 26,733 Black high school students in their school systems. These figures mean that Black students repre-

sent approximately 9.9% of the total elementary enrollment (estimated at 1,119,454) and 10.7% of the total high school enrollment (estimated at 248,939) in these dioceses. Only thirty-five of the school systems were able to indicate the number of Black teachers in their systems. They indicate there are approximately 853 Black teachers (both lay and religious) in the thirty-five school systems. This figure represents approximately 1.6% of the total teaching force (estimated at approximately 53,686 teachers). The forty-seven dioceses operate approximately 262 Catholic elementary schools with predominantly Black enrollments (50% or more). This figure means that approximately 7.5% of the Catholic elementary schools in these dioceses (estimated at 3,294) have predominantly Black enrollments. There are more than 3,240 faculty in these schools. Twenty-one percent of these faculty are religious and 89% are lay faculty.

In terms of closings and consolidations, there have been approximately seventy schools which were in predominantly Black areas which have closed in the past five years. This figure presents approximately 31.8% of all closings or consolidations (a total of approximately 220) of Catholic schools in the dioceses. Presented in descending order of importance, the three factors most affecting the decision to close or consolidate a school are:

Declining Enrollments

Increasing School Debt

Lack of Religious to Fill Vacancies.

The factor of declining enrollment is obviously the single most significant factor. Out of the forty-seven diocesan school systems, twenty-two superintendents indicated that declining enrollments was the number one factor. Increasing school debt was listed by twelve superin-

tendents as the number one factor. Of course, this factor is frequently itself the result of declining enrollments. Only three superintendents listed lack of religious, deterioration of physical plant and declining Catholic population as the number one factors.

Five questions were designed to assess the procedures employed in school closings or consolidations. The responses to the questions indicate that more than half (27 dioceses) have printed guideline for explaining the process employed in closings or consolidations. Seventy percent of the dioceses (33) cannot close or consolidate a school without the agreement of the diocesan commission on education. Thirty-six require the agreement of the pastor of the appropriate parish or parishes. But in stating these figures, it must be noted that the superintendents readily pointed out that agreement is too strong a word since many times closings and consolidations can be achieved through "consultations".

Finally, the superintendents were asked to indicate where the process of closing or consolidation has most often originated. In descending order, they indicated:

Initiated by:	Number Responding:
Pastor of the Parish	18
Religious Orders	8
Parish Councils	6
Superintendent's Office	2

Conclusions

There are several conclusions that it would seem can be drawn from the results. The first is that Blacks represent a significant percentage of the enrollment in these school systems. Secondly, the Church's response in terms of subsidies in schools in predominantly Black areas

has also been significant. On the other hand, the percentage of Black teachers in these diocesan school systems is considerably lower than the percentage of Black students. Fourth, most of the school systems have printed guidelines governing consolidations which are caused for the most part by declining enrollments. Finally, although approximately 8.4% of all Catholic schools in these dioceses operate in predominantly Black areas, 31.8% of all closings or consolidations have been in predominantly Black areas.

VI. OVERALL RESULTS OF SURVEY OF DIOCESAN SUPERINTENDENTS

The following two pages present a copy of the survey and overall results. The actual figures are presented in the spaces provided. Where N/A is indicated it means that some of the school system officials indicated the information was Not Available. The number in front of N/A indicates the number of dioceses.

OVERALL RESULTS OF
NATIONAL OFFICE FOR BLACK CATHOLICS
SURVEY OF DIOCESAN SUPERINTENDENTS

1. Please indicate the number of Catholic schools now operating in areas where 60 percent or higher of the population is Black. 279 (3 N/A)

2. Of these schools in Black areas, please indicate the number which are partially or wholly subsidized by the diocese. 152 (3 N/A)

3. Please indicate the total amount of the subsidy for the year 77-78 for these schools. $ 7,402,267 (10 N/A)

4. Please indicate the number of Catholic schools in your diocese which operated in areas where 60 percent or higher of the population is Black that have closed or consolidated in the last five years. 70 (3 N/

5. Please indicate the total number of Catholic schools in your diocese which have closed or consolidated in the last five years. 220 (3 N/A)

6. Please indicate the number of Black students presently enrolled in Catholic elementary schools of the diocese. 110,787 (4 N/A)

7. Please indicate the number of Black students presently enrolled in Catholic high schools of the diocese. 26,733 (4 N/A)

8. Please estimate the number of elementary schools in your diocese in which 50% or more of the student population is Black. 262 (1 N/A)

9. Please estimate the number of religious faculty presently teaching in schools in which 50% or more of the student population is Black. 994 (3

10. Please estimate the number of lay faculty who are teaching in schools in which 50% or more of the population is Black. 2247 (3 N/A)

11. Please estimate the number of Black teachers (both lay and religious) presently employed in Catholic schools of the diocese. 853 (11 N/A)

12. Please indicate in descending order of importance (1, 2 and 3) the three factors you feel most affect the decision to close or consolidate a school.

2.0 Declining enrollment

2.54 Increasing school debt

4.08 Lack of religious to fill teaching positions

4.45 Deterioration of physical plant

3.76 Declining Catholic population

___ Other (Please specify 29)

13. Does the diocese have a printed set of guidelines for explaining the process employed in school consolidation and closings?

27 Yes 19 No 1 N/A

14. Can a school be closed or consolidated in the diocese without the agreement of the parish council or parish school board?

9 Yes 33 No 5 N/A

15. Can a school be closed or consolidated in the diocese without the agreement of the diocesan commission on education?

10 Yes 29 No 7 N/A

16. Can a school be closed or consolidated in the diocese without the agreement of the pastor of the appropriate parish?

5 Yes 36 No 6 N/A

17. The process of closing or consolidating a Catholic school has most frequently been initiated by (please check only one):

NUMBER CHECKED	
6	Parish council
2	Superintendent's office
0	Diocesan Commission
0	Bishop or Archbishop
0	Principal of the school
18	Pastor of the parish
8	Religious order
8	Other (Please specify Combined efforts of parish boards and other groups.)

(8 N/A)

VII. RECOMMENDATIONS

This document is meant as a resource for the National Conference on Black Catholics. It is primarily this organization and the National Office of Black Catholics which will need to develop a set of recommendations out of this study. The few preliminary recommendations offered here are designed merely to facilitate that process.

1. It would be beneficial if dioceses and diocesan school systems compiled on an annual or biennial basis the kind of information which this study presents. Many diocesan officials indicated that the information was not readily available and that they needed to consult various offices to answer the surveys. Yet having this kind of information available would seem to be essential to developing diocesan-wide and nation-wide strategies for the mission of the Church in the Black community.
2. It would be beneficial if similar studies were undertaken with religious orders and with Catholic colleges and universities. These organizations will need to be a part of a common strategy. The information could serve as a stimulus and guide for action.
3. The results of this study reaffirm the findings of the Statistical Profile of Black Catholics (Washington, D.C., 1976) which stated that, "the Black Apostolate now is very much a diocesan apostolate in the care of the diocesan clergy." This study highlights the fact that many dioceses and school systems have begun to respond to this responsibility in organizational and financial ways. It also points

to the growing involvement and leadership of Black Catholics within the dioceses.

It also highlights areas where work remains to be done. For instance, the percentage of Black priests, sisters and brothers remains considerably behind the overall percentage of Black Catholics. Similarly, the percentage of Black teachers remains lower than the percentage of Black students in Catholic Schools. Again, in these areas, as in others, the need for a common strategy becomes evident.